THE PACIFIC

religious and family paper

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Pacific Theological Sem

THE ANVIL OF GOD'S WORD.

Last eve I stood before a blacksmith's door
And heard the anvil ring its vesper chime;
Then looking in I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," he answered, then with twinkling eye,
"The anvil wears the hammer out, you know."

And so the Bible, anvil of God's word,
For ages sceptic blows have beat upon;
And tho' the noise of Paine, Voltaire, was heard,
The anvil is unworn—the hammers gone.

Apprentice blows of ignorance, forsooth,
May awe with sound, and blinding sparks death-whirled;
The Master holds and turns the iron, His truth,
And shapes it as He wills, to bless the world.

—L. B. Cake.

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GOD SAVE THE NATION.

Theodore Tilton.

Thou, who orderest, for the land's salvation,
Famine, and fire, and sword, and lamentation,
Now unto Thee we lift our supplication:
God save the nation!

By the great sign foretold of Thy appearing,
Coming in clouds while mortal man stands fearing,
Show us, amid the smoke of battle clearing,
Thy chariot nearing!

By the brave blood that floweth like a river,
Hurl Thou a thunder-bolt from out thy quiver!
Break Thou the strong gates! every fetter shiver!
Smite and deliver!

Stay thou our foes, or turn them to derision,
Then, in the blood-red Valley of Decision,
Clothe Thou the fields, as in the prophet's vision,
With peace Elysian!

A PATHETIC INCIDENT.

In the thick of the terrible battle of Nanshan, just north of Port Arthur, two Japanese soldiers were wounded at the same moment. One of them, a corporal, crept to his comrade and tried to bind up his wound. The man said to him, "Don't trouble about me, look out for your own wound; I have believed in Jesus Christ." Then the corporal recited to the desperately wounded man, "Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me." "Yes," responded the other, "I have been laid hold of by Jesus Christ." At that moment a second bullet struck the speaker and he died. The corporal lived to reach the hospital and to tell the Christian nurse of this strange communion of souls on the battle-field. Some of the money given by Christians in the West, in self-denial and with prayer, carried the Gospel to those two pagan Japanese, and so yielded fruit a hundred fold on the bloody slopes of Nanshan.—Selected.

"To honor God, to benefit mankind,
To serve with lowly gifts the lowly needs
Of the poor race for whom the God-man died,
And do it all for love—O, this is great!
And he who does this will achieve a name
Not only great, but good."

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday June 29, 1905

CHINESE EXCLUSION AND A SERIOUS SITUATION.

That the situation with China with reference to exclusion and trade is a serious one is beyond reasonable question. It is so stated by President Roosevelt and his cabinet, with whom there is of course the most information.

But it is not alone as to trade that this question must needs be considered; its roots go, or will go, farther and deeper than that. It must be considered in its relations to the Christian civilization of the world and to our own existence and perpetuity as a nation.

We cannot afford to sacrifice our trade with China, nor can we afford to allow ourselves to be shut out from exercising an influence upon them for their upbuilding in the Christian faith. Centuries ago the great Roman empire had but little or nothing to do with the barbarian nations that surounded them for their advancement in righteousness, and soon the wild hordes swept down upon her and sent the empire to destruction. As a Christian nation we owe a duty to the Chinese, and if we neglect that duty it will not be to their loss alone, but to ours also. What our loss will be no one can tell. But history has its warnings, and history some times repeates itself.

Last week we expressed gratification at the stand several leading daily papers on the Pacific coast had taken as to exclusion. It is gratifying to see others wheeling into line and to see that some of those that had already expressed themselves against the unfair and inhuman treatment accorded the Chinese are now declaring against it with greater emphasis.

The Los Angeles Times says "Let us be reasonable," and continues in that connection: "By wise action we can maintain the principle of exclusion for the least desirable classes of Chinese without sacrifice of any interest. But we cannot dominate the situation, nor control it in any appreciable degree unless we are willing to agree to reasonable concessions in the interests of justice and common sense."

That some are not disposed to be reasonable let the following anarchistic declaration in an editorial in the San Francisco Post indicate: "Any attempt to revise or modify the existing exclusion act will precipitate riot and disorder on the Pacific coast, the magnitude of which will make the Chicago disturbance look like a bar-room brawl."

That The Post would participate in such a riot, if it were possible to work up sufficient sentiment for it, is evident from the following paragraph in its editorial:

"Secretary Taft is coming to California in July on his way with a junketing party to the Philippines, where he will be received like a Prince of the blood royal or a monarch returned from exile. As he passes through he will hear what the people of the Pacific coast think of his Chinese policy. He will find that the lid of this community is more uncomfortable to sit upon than any he has squatted during his long career as an Ohio politician, an imperial dictator of the American Indies, a national statesman and a diplomat vested with autocratic powers. We are waiting for Secretary Taft, and we predict that when the Mongolia sails for the China sea he will be glad, very glad, to breathe the free air of old ocean. And when he returns he will probably find it necessary to inspect the Panama canal. San Francisco may know Secretary Taft no more forever."

We are sorry for The Post, and sorry for San Francisco and the coast that such editorial declarations should appear in any paper claiming any worth. Yes, let us be reasonable. But the editorial from which we quote is far from reasonable. It says further: "Secretary Taft is something of an autocrat, and in this instance he would exercise the functions of an autocrat on behalf of sordid, grasping, greedy, commercialism as against the interests of the common people, against the personal interests of American citizens who are compelled to fight for every crust of bread they put into the mouths of their children. Secretary Taft has, in effect, said that the demands of the millionaire shippers and importers are of more importance in the administration of this Government than is the right of the laboring men of this country to earn two dollars a day without fear of a coolie competition that threatens to reduce that wage to fifty cents a day and to deprive every man who will not work for it of the employment that now provides a meager support for his family."

All this is simply demagoguery. There are more people in this country who believe that a modification of our treatment of the Chinese would be very greatly to the advantage of the American workingman than there are who believe that it would be detrimental to him. Secretary Taft believed when he suggested such modifications that he was speaking in the interests of our workingmen. We so believe, and there is every reason for the opinion that it will be shown ere long that a very large majority of our people so believe.

Surely it is in the interests of the workingman that our foreign trade should be protected and our markets extended as widely as possible.

Far-sighted men all over the coast see that the time has come to consider soberly and earnestly this question of Chinese exclusion, and bring about such modification in the law or in its enforcement as will obviate such indignities as have of late been heaped upon Chinese merchants, students and tourists.

The Springfield Republican expresses the sentiment of the greater part of our country when it says: "The business interests of the East and South will fight the Pacific coast in this matter as it has never been fought before if some amelioration in present conditions is not permitted." The Republican declares that when once the country is fully aroused as to this matter the electoral votes on the Pacific coast will not have any potency in deciding the ultimate issue.

Just what modifications will be made is not now apparent. A member of the Chinese Legation at Washington is reported as having said a few days ago: "I doubt if any treaty that could be written would be ratified at Peking. My Government wants the same treatment extended to the Chinese as is extended to other people. We have no objection to barring coolies from the United States, if coolies from other countries are barred out, too. Why should you not have an educational clause which would bar out all undesirable, ignorant immigration. I am satisfied that until the United States shows a disposition to treat China on the same basis as other nations there will be no exclusion treaty ratified."

When this representative Chinese was asked whether he meant by this that the boycott would be continued with the aim to secure most favored nation treatment, he replied that he did not care to discuss the boycott matter, but that China wanted fair treatment.

There are not a few of our own people who favo placing the Chinese on a like basis with other nations. It is not possible just now to estimate the strength of this sentiment, nor to tell what proportions it might assume if China should insist on such treaty arrangements and laws accordingly.

But what we need to do on this coast just now is to call off the bloodhounds, and without prejudice and passion stand for a calm, careful consideration of the problem which confronts us.

Doubtless all our readers admitted last week the truth in our words, "God can run this world without the Caucasian." Surely, then, he can run it without the American.

MODIFICATION IN CHINESE EXCLUSION.

After the foregoing editorial was in type there came the order from the President for a less rigorous enforcement of the Chinese exclusion act. That order was issued none too soon. In reality it did not come soon enough. Considerable damage has already been done to our commerce, which cannot readily be retrieved. One of the things which led the Portland Chamber of Commerce to petition the President by telegram was the movement for the establishment of extensive flouring mills in Hong Kong, the wheat of which is to be procured in Manchuria and British Columbia. The Oregonian says that the men who are behind this enterprise have undoubtedly convinced the Chinese that it should be protected by a sufficient duty to make it practically impossible for Pacific coast millers to continue in the field. Stating that our flour sales in the Orient have amounted to $1,000,000 a month since July, 1904, the Oregonian says: "We could, perhaps, have sold this flour or the wheat which produced it in other markets, but our past experience has demonstrated that the Oriental flour trade has been the direct means of increasing the value of every bushel of wheat grown on the Pacific coast."

Of course the erection of such flour mills as are to be erected in Hong Kong will not fill the demand that there now is in China for flour, but the fear is that this is an entering wedge which will lead ere long to highly disastrous results to the Pacific coast trade.

As already stated in the foregoing editorial, it is not certain that China will be satisfied unless something more radical is done than has now been done by the President. It may be that nothing short of a law placing the Chinese on the same basis on which other nations are allowed entrance will satisfy them now. They have learned their power and may use it. Should this be the next move let no one fear that the country is to be deluged with coolie labor. The American people are too greatly aroused by the dangers which threaten us from the hordes pouring in on the Atlantic to permit this. What it will lead to will be such changes in our immigration laws as will allow the entrance of none from any nation but those whom we can receive without detriment. As a people we owe duties to other peoples. But duties to others imply duties to self. No one can neglect the duties to self and discharge aright the duties to others.

It may not be out of place to state here that what The Pacific predicted in 1901 and 1902, when the Chinese exclusion laws were being so vigorously discussed, has come to pass. We stated at that time that our trade would be endangered ere long, and that then a different note will be sounded on the Pacific coast. That prediction is verified to day. Three or four years ago very few papers declared in favor of that humane treatment of the Chinese which we advocated. Today scores of papers are at the forefront in demanding it. We think in this connection of that chapter in Isaiah where it is recorded that the Lord said of Cyrus: "He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid." And again: "I girded thee, though thou has not known me." God's purposes are to be accomplished in the world, and for the furtherance of his plans he uses every instrument.

The Pacific Coast in Brief.

The Miller & Lux Company, a well known corporation in California, has incorporated in Nevada with a capital stock of $12,000,000. It is said that the laws of Nevada are very favorable to large corporations.

The baccalaureate sermon at the Oregon State Normal College, at Monmouth, was given this year by the Rev. E. C. Oakley, pastor of the Congregational church at Eugene. Several years ago Mr. Oakley was a pastor in California.

According to the new directory, Seattle has a population of 162,955. It is said that there are 25,000 additional residents in the suburbs, which adjoin the city so closely that no line of demarcation is noticeable. The gain in population since 1900 is 102 per cent. Recently Collier's Weekly made the declaration that in the year 2000 New York's closest rival in the census race will be Seattle.

The article entitled "Back to Beginnings" should be read by young and old. There may have been better addresses at college commencement exercises, but we have neither heard nor seen them. Mr. Dill who gave the Oberlin address, is a prominent New York lawyer. His words are timely, and it is to be hoped that none of our readers will fail to read it. It is suited to men in business as well as those in college and just leaving college to enter on the work of life.

We regret that Stanford University did not succeed in its attempt to secure as chaplain and university preacher Dean Hodges, of the Episcopal theological school at Cambridge, Massachusetts. It is said that he was offered $10,000 a year, with a residence in addition. Dean Hodges considered the proposition, but declined it finally. His salary at Cambridge is less than half what was offered him at Stanford. But none of these things moved him; and it is gratifying that they didn't, though it would have proved for the good of the Pacific coast to have him here.

The Congregational and Presbyterian colleges in Washington have names somewhat alike, and they are often confused in the newspapers. One is Whitman; the other is Whitworth. The former is situate at Walla Walla, and is named after the heroic Dr. Marcus Whitman who saved "The Oregon Country" to the Republic. The latter is at Tacoma, and is named after the Rev. Dr. Geo. F. Whitworth, a pioneer Presbyterian minister in Washington, and who is still living in Seattle at the advanced age of ninety. Worthy men, both of them, to have their names and works thus perpetuated.

At Venice of America, on the ocean beach not far from Los Angeles, there is to be erected a $300,000 hotel. The large auditorium at that place is to be dedicated next Sunday, at which time B. Fay Mills is to give an address on "Modern Science and Religion." The aim is to make this a great recreative, social and intellectual center. If all the noted speakers who are announced for this summer really appear, much is in store for the people who attend the assembly. Among them we see the faces and names of the following: Dr. Josiah Strong, Charlotte Perkins Gilman, Hon. Ben. B. Lindsey, Prof. James H. Hyslop. N. O. Nelson, Rev. William Rader, Rev. Ng. Poon Chew, Rabbi Voorsanger and Joaquin Miller. A wide range of subjects will be covered by this list of speakers.

Another exemplification of the objectionable features of the Chinese exclusion law is at hand. A prominent Chinese in Seattle, one who has lived on Puget Sound for twenty-three years, has been held for some time in the detention shed at Sumas on the British Columbia border. This man, Ah Jim, was on his way home from a business trip to China. He had been back there six times before and had re-entered the United States, each time without much difficulty. But this time some over-zealous customs officials decided to make him run the gauntlet of prejudice and refuse him admittance. Prominent citizens in Seattle who have known him for years testified as to his identity and right to enter, but at last accounts he was still detained. Ah Jim has for many years been connected with prominent Chinese mercantile houses on Puget Sound, and has property in Seattle which is worth not less than $30,000.

Pacific University, at Forest Grove, Oregon, had a graduating class of eight this year. The baccalaureate sermon was given by President Ferrin, who spoke on the text, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." A good text, that, on which to base a discourse to young men and young women going out into the battle of life! Service is the call of the age. It was service that exalted and crowned Jesus of Nazareth, that gave him a name that is above every name. In all the ages since then nothing but service has ever exalted and crowned any man, and nothing else ever will do this. It was service that crowned Washington; it was service that crowned Lincoln. Service, and service only, crowns. So reads history. And today, more generally, more widely than ever before, the call is to service. Would we get back to the Christianity of Christ? let us be servants.

The Rev. W. H. Lee, who resigned not long ago the presidency of Albany College, Oregon, and accepted the assistant pastorate of the First Presbyterian Church of Seattle, Washington, has entered on the new work. Dr. Lee is one of the four sons of the Rev. Dr. Lee, a pioneer Presbyterian minister in Washington—all of whom are in the university. The Rev. Geo. H. Lee was for eleven years pastor of one of the Congregational churches of Seattle, and is now pastor of the Presbyterian Church at Batavia, Ohio. Another, the Rev. Dr. E. Trumbull Lee, was for several years pastor of the First Presbyterian Church of Portland, Oregon, but is now in Philadelphia. The other son is pastor of a Presbyterian church in Cincinnati. The father of these four preachers passed up into the heavenly life a few years ago in Oregon at a ripe old age. But the work to which he consecrated himself long ago in the old New England home goes on in wider scope through these consecrated sons whom he led to walk in his footsteps as heralds of the good news in Christ.

The resignation of the Rev. William Rader as pastor of the Third Congregational Church of San Francisco, last Sunday, came as a surprise to his church people and everybody hereabouts. Mr. Rader has been pastor of the church for nearly ten years, and had greatly endeared himself to the people worshipping there, and far more widely. During those years San

Francisco has not had a more popular preacher. He has been much in demand for sermons and addresses, not only in the city, but in different parts of the state, always having something to say and saying it in such a manner as to make people realize that he was well worth hearing. It will not be easy to fill his place in the church, but it will be gratifying to his many friends and admirers to learn that he contemplates making his home for a time yet in San Francisco, and to devote himself to literary work. He will also respond more generally than in the past to calls to lecture on vital present-day questions. The relations between Mr. Rader and his church people were very cordial, and an attempt has been made to persuade him to reconsider. He states, however, that his decision is final. It is his desire that the resignation take effect September 1st. Mr. Rader, we have no doubt, will succeed in the work which he has in view for a time in this city, but we expect to see him again in the pastorate.

A movement for closer church fellowship and more effective Christian service has been inaugurated in Sacramento. To this end an organization known as The League of United Laymen has beeen formed. It will have an executive committee consisting of one member of each of the churches. The object in general will be to make manifest the love of Christ in the lives of men. An organization similar to this was effected several weeks ago in Alameda. It is known as The Laymen's League. Its object was stated to be "for the advancement of the spiritual life of our churches, the strengthening of the bond of fellowship and the evangelization of our city." All members of the evangelical churches in Alameda are eligible for membership, and the business of the league is transacted by an executive committee composed of two members from each co-operating church. It is with pleasure that we have heard of these organizations in these cities. Through them it ought to be possible to accomplish much more for the evangelization of the two cities than could otherwise be accomplished. They will greatly strengthen the bond of fellowship between the churches and make each and all far more effective than under other conditions. For fellowship alone they are to be commended; but churches cannot come into closer fellowship without coming eventually more into co-operation. In every town and city we need to have something that will stand as a constant reminder that we of the different denominations are brethren, accepting, all of us, the fundamentals of the Christian faith, and working for one end—the up-building of the kingdom of God upon the earth.

There are two United Brethren denominations in this country. Recently we spoke of Bishop Bell, who is connected with the body with which Congregationalists and Methodist Protestants are to federate., and who is about to take up residence on the Pacific coast. This religious denomination has about 275,000 members. The other, which came about several years ago over the controversy in regard to membership in secret societies and the change of the church constitution with reference thereto, has a membership of about 25,000. In this minor body membership in secret societies is still forbidden. It has several churches in Oregon, and their annual conference was held last week in Oregon City. When the division occurred several years ago, this minor body attempted to hold the church property; the matter went into the courts, and a decision was rendered finally in favor of the majority, the finding of the courts being that they had a legal right to amend the constitution, which originally prohibited membership in secret societies. The strength of the United Brethren Church lies largely in Pennsylvania, Ohio, Indiana, Michigan, Illinois, Iowa, Kansas and Nebraska. (We are writing now of the larger body.) There are several churches in California, the principal ones being in Los Angeles, Oakland and Sacramento. There are several also in Oregon and Washington; Portland and Spokane having one each. Perhaps their most flourishing church in Oregon is at Eugene. Dayton, Ohio, is a United Brethren stronghold. It is there that their publishing house is situated. The church paper, The Religious Telescope, is one of the leading religious papers of the country, and has a circulation of 21,000 copies. The two leading colleges of the church are Otterbein and Western, the one being situate at Westerville, ten miles from Columbus, Ohio, the other at Toledo, Iowa. It is to this latter named college that Andrew Carnegie recently promised $50,000 on condition that an equal amount be secured from other sources.

The Religious World.

The London Christian says concerning the gospel temperance work by the Rev. Dr. J. Q. A. Henry in Great Britain: "The eloquent American has wisely sought to make his meetings more definitely evangelistic, with a marked increase of usefulness." That is the need. It is the evangel, the good news, that the world needs; and nothing else will win and transform. Herein is power. Herein is life.

One of the delegates to the Cumberland Presbyterian General Assembly is reported as having said to some of the most ultra opponents of union: "If some of you join the Southern Presbyterian Church, as you have spoken of doing, you will hardly get comfortably seated before we are all together again." We are far from being so sanguine as that on the subject of union. Would that it might so turn out!

The death recently of the Rev. J. Hudson Taylor of the China Inland Mission removes from the missionary field one of its most consecrated and most successful workers. The London Christian says: "The China Inland Mission has furnished an object-lesson for missionary societies the wide world over, and its story forms one of the most remarkable chapters in the history of the world's evangelization. While Mr. Hudson Taylor would have been the last man to say that he has been the only human instrument in bringing about such blessed results, he was none the less, under God, the chief worker both in founding and extending the mission. And from his first endeavors in this direction he has been honored in helping forward the purposes of his Master, with respect to the evangelizing of one of the mightiest nations on the face of the earth." From his birth Mr. Taylor was consecrated to missionary service. His father's prayer was that if God ever gave him a son he might become a herald of the gospel in China. In September, 1853, he sailed for China as a medical missionary, nearly all of the years since which time have been given for her upbuilding in the Christian faith. He was in England for a while last year and this year, but all the while he longed to be once again in

the land to which long ago he had consecrated himself. It was given to him to pass up into the heavenly life at the ripe age of 73, from Changsha, the capital of what was for many years the most violently anti-foreign province in China, but which, through him and the great missionary society of which he was one of the representatives, had finally allowed a mission station to be established. Years ago a book was written by Mr. Taylor, entitled "China's Spiritual Needs and Claims," which had a wonderful influence in stirring up workers for that great missionary field. Not only on the Inland Mission, but all over China he has left his impress. Though dead, he yet speaketh.

The Bystander.

The Evening Service.

At a recent meeting of the ministers the old problem of the evening service was brought up and discussed. It was reported that this is still one of the trying questions in the church life of the East. A close study of the matter will disclose some suggestive phases of church attendance. Many things are indicated by the evening attendance. A small congregation may mean that the preacher is incapable of preaching two strong sermons every Sabbath, or it may mean that the regular worshippers prefer to go to church once on the Sabbath. It may show, too, that the eloquent sermon from a good text is not acceptable to the people. It is not true that the men who preach "Gospel sermons," so-called, draw large congregations in the evening. It is not true that all the preachers who deal with other topics attract crowds. The evening attendance is not made up usually of church members. When the minister prepares his sermon he must prepare it with the non-church goer in mind. Never mind about the man who is supposed to be so good that he will come to church whatever the theme. The fact is that the Church, more and more, must direct its energies toward the man who ordinarily is not attracted to the services. The preacher usually fails to reach this man. The evangelist fails to reach him—old straw is constantly threshed; hence there is little wheat. To gather the straw with fresh wheat is at once the opportunity and the duty of the modern preacher. It is more important to get such material than the good people who are always finding fault with the evening sermon. Preach the unusual, the extraordinary, and, if need be, the legitimately sensational. The workingman, the professional man, the teamster, and policeman, the boys and young men, the politician, the saloonist—they will have problems and issues, and there are texts in the Bible which should be used for their particular benefit.

The small evening congregation is one of the signs that the Church is failing to reach the people.

That it is difficult for the pastor to meet the emergency is very true. People unfortunately do not come to church for worship, but for food. All sermons should reveal God. They must be about God. He must be the dominant thought. This gives the speaker a wide range.

It is a good thing to have a wholesome antagonism toward empty seats, but it by no means always the fault of the minister. Different communities have different habits. Some have the habit of going to church on Sunday evening. Blessed is the pastor who is living in such a community. Let us sympathize with him whose church is in the community where the habit is to stay away. John Hunter preached to a vast crowd in Glasgow. In London he never filled King's Weigh House Church until the evening he preached his farewell sermon. Now he is back in Glasgow drawing crowds. Was it John Hunter or the community, or both?

The Minister at Play.

When we were boys some of us never thought of the pastor as one who could play. There seemed to be such a gulf between the power to pray and the gift of play. Ministers were supposed to be rather sedate and solemn, going about doing good by looking pious. But times have changed. Ministers are men, and why deny the fact? Let them play as well as pray. Sometimes it does them more good. The other day the Bystander observed a company of monks in the hay field loading hay. One was on top of the load, one was driving the horses, and two others were throwing up the sweet hay. It made a beautiful picture and Phil wanted to run down to the workmen and take their pictures, but I felt that he would intrude upon the strange sanctity of the scene. It was picturesque, but unnatural. The monk in the fields wearing his robes was as unnatural as the preacher wearing a sweater before the altar. There is a time for everything, a time to work and a time to play, a time to wear sacred robes, and a time to take them off and be as other men are. Once a year the minister should enjoy the pleasure of identification with the natural and noble pleasures of men and thus enter into life. The Bystander advises the ministers to be boys for a few days, and renew their friendships with streams and trees, and birds, and sky, and God. You will preach better if you play more. Better do this than go fishing for pulpits and catch nothing.

Dr. Gladden and Dr. MacArthur.

The Baptist organ, The Examiner, contains a reply from Dr. Gladden to Dr. MacArthur on the Rockefeller matter. It is a convincing and effective answer to Dr. MacArthur's rather undignified and caustic criticism of Dr. Gladden. The Baptist pastor wrote when heated. The Congregationalist wrote with deliberation and coolness, and this is the spirit which wins. The most foolish thing Dr. MacArthur said referred to the so-called slanders which Congregationalists heaped upon the "Baptist Brotherhood" by criticising Rockefeller. He says: "The traducers are our defamers." Dr. Gladden replies to this with good grace, and makes light of such a conclusion: "The Congregationalists are not finding fault with the Baptist denomination, but the Baptists seem to be finding fault with themselves."

In his article on "Tainted Money," Dr. Josiah Strong writes: "The average Baptist Church gave only a little more than half as much last year as it gave in 1894. If the denomination had increased its benevolences forty-four per cent, it would only have kept pace with its increasing ability; but instead of increasing forty-four per cent, its benevolences decreased forty-seven per cent; and these figures include all the money that Mr. Rockefeller has given through the regular denominational channels."

Here we see one of the results of the Rockefeller matter. And the American Board will feel the same revolt of conscience.

It is doubtless time for this whole discussion to

cease, but it must be frankly stated that it is the true revival of the year. It has done us all good to look into these things. The Standard Oil Company has stirred up the churches more than the churches have stirred the Standard.

Acorns From Three Oaks.

ALOHA.

The "Beauty of Glazenwood."

From a gracious lady gladdening one of our hill-top homes by a cheering visit I learned today the partial story of one of our beautiful roses. Why it is called "The Gold of Ophir" or who gave it that gilded name some one else may tell us. But Col. John Sanders of San Rafael found the beautiful flower at Glazenwood, England, and justly charmed by it brought several specimens of it home with him, giving one to Mr. William Sale of Alameda, the husband of her from whom I got the story. This rose is said to have been originally a wild rose in Australia. I can never forget my first sight of its abundant glory in Southern California. Dr. Hutchins and Prof. Spear of Oberlin, with a stage full of congenial friends, rode up to good Missionary Merwin's home near the old Raymond Hotel at Pasadena. Beside a notable live oak, to which we paid the fit reverence of grateful tourists, we filled the air with our praises of the rose bush on the cottage home. By partial count and careful estimate we numbered three thousand perfect roses on the two towering bushes. Some of us for the first time in our lives had our laps filled with roses. Perhaps some Pacific reader can point us to a finer rose-bush of today. I have never seen its equal. If privileged to see the Sunny South again I would make a pilgrimage to that oak and those twin rose bushes. Some of the guests in that lively stage load are no longer on earth. Is heaven too far for the fragrance of earth to reach?

Pastor Hillis' Bon Mot.

The flavor of it stays with me so that I want to share it with those who have not yet lighted on it. It was in that rich resume of his Western visit which the successor of Henry Ward Beecher and Lyman Abbott gave his listening flock. "Among the attractions of California is a wonder-worker named Luther Burbank. His home is at Santa Rosa. The famous Burbank potato is but a part of his addition to the pomological and horticultural riches of his country. Give him a milk weed and a strawberry plant and a little time to think and he will give you strawberries and cream from the same bush." If that is not delicious I do not know what throwing boquets is.

Harvest Begun.

The cherries are gathered and marketed. They are very costly. One load from the mountains sold for three hundred and fifty dollars. Apricots are so abundant as to be cheap. Prunes are of fairer price because scarce. Children are eager to earn vacation money. But how glad they will be for school again. God bless the workers and give them grace.

The agent of the British and Foreign Bible Society in Japan calls for expansion of Bible work in that empire. He holds that the needs of Japan at this moment are greater than those of any European country.

THE NEW PLAN FOR THE CONGREGATIONAL HOME MISSIONARY SOCIETY.

Rev. Geo. C. Adams.

Congregationalists frequently wait a long time before changing institutions, but when they do move it is likely to be in force, and with definite results. This is seen in the recent action looking to a complete reorganization of the National Home Missionary Society. For many years there has been a state of unrest with regard to the society, and many plans have been proposed for the betterment of it, but it was not until recently that a plan was proposed that meets the needs of the denomination and promises to be universally satisfactory. The trouble has been that with the very best intentions in the world those who managed the affairs of the society were wedded to old methods, and often forgot that those who were in the field, perhaps three thousand miles from headquarters, knew the needs of individual fields better than a committee meeting around a table in a New York office could ever know them. Added to this was an antiquated system of bookkeeping, that rendered it difficult and sometimes impossible to answer questions about the field at large. Every State that has achieved self-support in the last twenty years or more has done it with a long sigh of relief, while the officers of the National Society have found the field from which to gain needed sinews of war gradually narrowing, and a large debt becoming larger, with no immediate prospect of being able to meet it. What is needed is complete local control in every State and thorough co-operation between all the States; and this was impossible under the old form of organization. The result has been that each self-supporting State has become completely independent, while the National Society has been struggling with incomplete support and a lessening horizon.

At the recent meeting of the society in Springfield, Mass., Dr. Charles S. Mills, the new pastor of Pilgrim Church, St. Louis, presented the report of the committee, which met with cordial approval, and was adopted substantially as made. It will take two years to get in operation, and in the meantime we shall all be shaping our action to accord with the general plan. Under the new arrangement a State society that is self-supporting is to be not auxiliary, but constituent, that is, a real part of the great National Society; this will be apparent from the fact that each such society will nominate one of its members for membership in the board of directors of the National Society. This board is to meet twice a year, and at one of the meetings is to carefully consider the needs and resources of the whole field and determine what amount ought to be expended in each State or territory and what amount each State ought to turn into the general fund after paying its own expenses. This will obviate all the jealousy that has existed from the fact that frequently in the past the national and State societies were each asking for a collection in the same churches, many of whom could not understand the situation, and many others of whom felt that the burden thus imposed was too heavy.

The board of directors, as stated above, will elect an executive committee who, six in number, will have the control of affairs when the directors are not meeting. The plan calls for one general secretary, who

will have more power than the present secretaries have had. An assistant secretary will probably be located in the office at Chicago. The relation of the State to the national societies under the new arrangement has been well compared to that of the several States to the national Union.

The best thing about the new plan is that it brings all the work of home missions out in the open; nothing will be concealed—nothing in the hands of any coterie or clique. It is wisely provided that when a director has held office seven consecutive years he shall be ineligible for re-election for one year. This will go a long way toward preventing any fossilizing, and will frequently bring in new men with new ideas and methods.

There is only one thing for us all to do with reference to this matter, and that is to welcome the change, to inform ourselves as to the needs, not only of California, but of the United States, and increase our giving to this noble cause until we are doing our full share in the work of the nation. As a State society we have done well; the response to our appeals has been noble: churches, large and small, have tried their best to make our movement for independence a real success; and the absolute harmony among us has been the reason of the degree of success with which we have prosecuted the work. Now we need the larger outlook—"The field is the world." We cannot afford to be provincial; the needs of our loved State are great, but those of the whole world are greater. We can give more money than we have given yet, and it will do us good to know that our gifts are evangelizing not only the one State in which we live, but the whole great land of which we are a part.

"BACK TO BEGINNINGS."

Commencement Address at Oberlin College June 28. By James B. Dill, of New York.

Premise.

The distinguishing characteristic and crowning glory of our American colleges is their close and intimate relation with the needs of our national life. It requires, therefore, no apology at this time and before this audience to depart from the traditional Commencement oration and represent observations on a question of an essentially practical nature.

Introduction.

The purport of what I have to say to you here to-day is to tell you plainly something of the kind of post-graduate education you are likely to get from the world, to state to you as clearly as I may out of my own experience what, as educated men and educated women, you will encounter in your future attempts to educate yourselves in the world, or more accurately, in the world's attempts to educate you.

The world's school begins to-morrow; you must choose your course now, and it is of the utmost importance that you make a correct choice, for attendance is compulsory.

Basic Facts.

No intelligent man or woman can fail to realize that the smoke upon the social, financial and political horizon indicates fire. So much talk of "frenzied finance," of troubles in the business world, of quarrels and dissensions in our great financial centers, of corporate oppression, of corruption, drives us to the conclusion that something is wrong in the financial situation.

And something is wrong there.

Reports of political corruption, of graft and of stealings indicate that the political situation is not all that it should be; that something is wrong in our governmental machinery.

And something is wrong there. What is it that is wrong? Some people have been content to assert that the secret of the difficulty is the tendency towards great aggregations of capital, great corporations, and that this is the real cause of our troubles. Is this the answer?

This has been an era of consolidation. And it is a fact that while originally men sought consolidation for the purpose of added strength, later combination was sought as a method of covering up weaknesses, to conceal fraud, to hide deficiency, to join the weak with the strong, and to pass the whole over to the public as a sound proposition.

It is true that aggregations of capital and corporate or other combinations are often the centers where such evils become most apparent.

But these are not the things which are wrong. They are the symptoms; they are not the disease. They are not the cause. The real evil lies in men, in character. And I do not mean "other men." The trouble is with you and me—it is personal.

We are told on all sides that we are in the midst of an era of prosperity. "Prosperity" is a comparative term. If you mean by it that everything is all right, that the affairs of the country are proceeding upon a basis on which they ought to proceed, that there are no perils in the present situation, no dangers to be eliminated; in short, if by prosperity you mean that there is no need of reform or reformers, then I must disagree with you. Hailing as I do from a financial center, I say, "You and I are not prosperous." We may be rich in money; our stomachs may be full, our heads and our hands busy. But that is not prosperity, nor all there is of prosperity. All is not well. For, ladies and gentlemen, we are losing sight of character.

Note the trusts. It is said that some of these aggregations of capital have contributed to our material prosperity; that is true, and it is good. But it is also true that some of these combinations are using their forces and their energies to accomplish their own ends without due regard to the rights of individuals or of the public. This they do naturally. Power always carries with it an instinctive human desire to adopt the theory that "might is right." Some of our foremost men are working on that theory.

The menace in our so-called prosperity of to-day is that the men among us who become powers—financial, political, social—abuse their power. Conditions in the business and financial world are not wholesome. Let us look a little deeper. The trouble is not with matters in the abstract, it is not with theories, it is not with forms. The trouble is concrete. The evils of the past are our fault. The wrong is personal. The cause of to-day's existing evils is not that our theories of finance or politics or corporation law are wrong. They may be wrong, but they are not "the" wrong. Back of them are the evils which have their origin within our men and our women. No, the cause is personal; and—this I say deliberately; the greatest wrongdoing is by educated men and educated women.

Of pretenders, deceivers of the public of grafters, the most skillful and dangerous are found in the ranks of educated men and educated women.

Men—and women—of high social, financial and political standing, have established for themselves a code

of conduct at variance with the good old-fashioned, somewhat obsolete ten commandments. That is where the fault lies; it is ours—yours and mine. These men and these women are made of the same stuff of which we are made. We do in our spheres what they do in theirs. We are at fault because we uphold and follow them.

The conviction and imprisonment of the counterfeiter tends to put an end to the circulation of counterfeit coin. A large part of our modern prosperity consists of an over-production of fraud and sham. Certainly an effective way of putting an end to this condition would be not only to ostracize, but to "Oslerize" the men who are manufacturing these products. Radical? Perhaps; but the crisis is acute. A feeling of distrust is growing throughout the country. There is hardly a branch of financial business that has not been in one way or another taken possession of by the unscrupulous for the purpose of deceiving the unwary.

Trust companies have been made the mediums of the flotation of specious and fraudulent promotions.

Some life insurance companies, the highest and what should be the most sacred form of investment, are, as we all know now conduits through which the savings of the policy-holders are steered into operations for speculative purposes.

Credit and good faith, not money, are the basis of business. Good or bad, our modern prosperity is founded on public confidence. Take that away and the whole fabric falls. Well, we are taking it away.

Distrust—the rust which corrodes public confidence—is spreading in the land. Suspicion is taking the place of belief, scepticism is taking the place of public confidence; many are inclined to view an honest investment with a feeling of doubt and fear; many refuse to invest in new enterprises, because they prefer to place their funds in savings banks, trust companies, insurance companies, where they think their savings are safe. And there also, we are learning, these savings are used by those in control for private speculation. We hear aright.

These facts make every educated man and woman stop and ponder, as I bid you stop and ponder now. But what I want you to see is how human these faults are; how natural; how they come home to all of us; and how we—you and I—are the people to blame, the people who alone can check the evil.

Danger No. 1.

The early temptation that comes to an educated man or woman is to seem rather than to be.

It may not seem very wrong to you and me to pose, and yet the poser is an incipient fraud.

It is passing a human counterfeit on the public. You and I are not only the coin, but the manufacturers of the coin, and if we keep what we attempt to get for it—an opinion of the public that we are better than we are—we are chargeable with theft.

Are we not attempting every day to cover up our deficiencies with a patch of pretense rather than by hard work endeavoring to eliminate them?

Neither men nor women can persist and continue in an attempt to mislead the public without misleading themselves, and the moment they acquire the power to dull their sensibilities, to stifle their consciences by presuming, assuming, and finally believing that they are what they are not, they have practically accomplished their own self-destruction by passing counterfeits upon themselves.

The pretender becomes a borrower and the borrower becomes a thief.

Danger No. 2.—The Desire for Unearned Wealth.

Wealth, to most people, is something that is sought for largely because other people seem to enjoy and prize it, not because of a conviction of individual need of it. It is the adoption of another's standard or criterion of happiness. It is the attempt to put on another man's coat because it seems to look well on the other man. I know of lawyers, great legal minds, who would be happy if they were merely practising law, but their clients have money so they want money. They have caught the disease and they are not happy. They devote their lives to acquiring riches; they sacrifice every other aim and purpose in life, they become and are rich, but that is not what they want to be, or what they are fitted to be.

And what is the disease they have caught? It is the malady of making money easily. Mark the word "easily."

We have heard for years that the American people worship the dollar. I tell you they are led astray by the "easy dollar," by the ease with which great wealth is often accumulated.

It is the desire for unearned wealth which sidetracks educated men and women from their real careers.

I believe that not twenty per cent of the young men and young women in this audience are meant to be rich. They are meant to be great physicians perhaps, or great lawyers, or great preachers, or great teachers, or great painters; but when they go out into the world probably eighty per cent will be tempted to seek wealth, to join in the chase for what the other fellow wants.

If I could persuade those of you who are meant to be teachers, or preachers, or writers, or lawyers, or musicians, or painters to teach, to preach, to write, to plead and to paint unswerved by the tremendous influence of the great majority, I should have done a sufficient service for this day.

But that is not my thought. What I want to tell you you must do if you are to save yourselves and this country is to avoid the pursuit of unearned wealth, the accumulation of easy money. That is graft.

The man who gets a dollar without earning it does himself an injury, and the world a wrong.

Such a man is an abstractor. He is not a producer. He seeks to support himself by the sweat of another man's brow. He first does himself an injury, because he disables himself. He loses the ability to create, to produce, to earn. He becomes a grafter. And he does the world a wrong because the man who gets his neighbor's money without earning it, without giving his neighbor full return, is not only a robber; he makes the world a "graft."

Danger No. 3.—Graft.

Graft is the advanced stage of the craze for unearned money. Primarily it is not so much the desire to get something for nothing, or, rather it is not only the desire to get something for nothing, but it is an attempt to get something for the grafter in consideration of his parting with something that does not belong to him.

It is a wrong greater than that of the counterfeiter who merely makes and passes counterfeit coin. The grafter is a man who robs the counterfeiter, who made

the coin; the grafter then passes the spurious coin to the public as genuine.

The grafter is a double villian. The essential element of graft is a breach of trust. Graft is well nigh universal. We meet it in its various forms everywhere. Its most common form, however, is the illicit use of power or authority.

The legislator who is influenced by the argument which appeals to his pocket rather than to his sense of civic obligation, practices a form of graft which is dangerous to the community. The public is awakened now to the danger of this man. We know him; we understand him. Some day, and none too soon, we shall refuse to vote for him, and then he will pass away.

Another form of graft is that of the bank official. the officer in a financial institution who is influenced in the use of the funds of the institution by any reason other than the good of the institution. Such a man is dangerous to the community—as dangerous as the political grafter—but we do not always recognize him. His position is so high and his form of graft is so insidious that its existence ofttimes is not suspected until the explosion resulting from his grafting has injured the community and made the man and his practices notorious; but too late.

The director of a corporation who directs the affairs of a company from the viewpoint of his own pocket rather than from the standpoint of the stockholders' interest, although he may not be indicted by a Grand Jury, is none the less a social highwayman.

The officer of a company who is individually or as a member of a firm the seller and in his representative capacity acts for his company, the buyer is guilty of a moral as well as a legal crime.

And this crime is common. It is an every-day occurrence. It is an ordinary form of graft.

There is ground for the assertion that because the men who do these things are too high up, because they have too much money and too much influence back of them, their acts are designated "operations" rather than "crimes"; and as such they are applauded, not punished.

The dummy director of a great company who dummyizes himself for pay whether by the year or by the job, who uses his position to control the use and disposition of other people's money for personal gain is in no position to criticise the clerk who falsifies his accounts, or the employe who embezzles. Yet we all know of instances where men who have stolen a million have sent to jail employees who took only hundreds or thousands of dollars.

Now whose fault is this? It is ours. It is the fault of public opinion, and public opinion is our opinion, yours and mine,—yours of me, mine of you, ours of all the rest. We have to learn to recognize graft and the grafter, however respectable their disguise,—and to punish them, not alone by imprisonment and fine, but with all the might of the terrible scorn of society. We have to recognize that the seeds of anarchy, socialism and revolution are sown by the man of our own class and kind who pretends to be what he is not; they are cultivated by the bank and the insurance officer, by the man in power in financial organizations, in short by "any" grafter who in his dealings with the public departs openly or secretly from old-fashioned ten-commandment honesty.

The Consequences to the Grafter.

Conscience—Business vs. Individual.

I say again that the fault is not with the conporate form, the aggregation, the association, but with the individual.

I repeat that the reformer who only attacks corporations, inveighs against form rather than substance, he is missing, perhaps he is avoiding the issue.

It is easier for the preacher to discuss sin in the abstract rather than from the pulpit to indicate the members of his congregation who are criminals. So it is easier to condemn theories, associations, platforms and organizations rather than point the finger at the man or men and specify the wrong. But this is too easy, and it is too harmless. Our national evils are personal evils and reform must begin with educated men and women.

We need, we must have character.

Many men of education, of power, financial and political, seem to develop a double-barrelled conscience, —one for business use and another for the individual life. This is fraud.

I sav that the man who attempts to do business upon one basis of morals and live as an individual upon another basis is a fraud.

The man who would not cheat in a $1.50 transaction but would do so in a million-dollar deal is living on a false basis.

If any man attempts to pluck his heart out of his living body, hoping to replace it without becoming a corpse and staying a corpse, he makes a physical mistake. The man who attempts to take his conscience out of his body as he enters his banking house, or his business house, or when he attends directors' meetings, or a syndicate conference, who attempts to leave his conscience on the door-step, like a half-burned cigar; while he attends to business, will find nothing but a cold remnant when he returns—a dead conscience.

The practice of doing things, or permitting things to be done by men in syndicates or as members of a corporate aggregation which the individual would not do in his private life, upon the theory that syndicate and corporate morality is one thing and individual morality is another, results in the total suppression of individual honesty and morality.

The man who inserts the plank in his theological belief that his corporate acts will be judged by one standard and his individual acts by another, here or logical conclusion of a false standard of morality in

No man can have two standards of morals, one for his individual life and the other for his business life without the inevitable result that the baser standard will prevail. As a man is in his business life, so will he become in his private life.

The man who attempts to play Dr. Jekyll and Mr. Hyde invariably suffers the Doctor's fate mentally and morally.

The Consequences to Us.

The Tendency to the Corruption of Our Legislature and the Impairment of the Efficiency of Our Courts.

The direct result, the inevitable result, the logical conclusion of a false standard of morality in business is the corruption of our laws and their false interpretation.

The man who in his business life shields himself

under the fact that he is but one of an aggregation, a member of a syndicate, an officer of a corporation, a director of a trust, the man who makes as his code of morals that which has been publicly announced by many men, viz., that certain things were done because they were not forbidden by the statutes—that man is sowing the seeds of socialism, anarchy and despotism.

The man who makes the metes and bounds of right and wrong the enactments of the Legislature and the interpretation thereof by the courts, has for his God, his religion, his conscience and his guide, a movable standard, and the movement is downward.

That man who asserts that might is right, so long as it is not forbidden by statute; that the exercise of merciless power is justified so long as it has not been expressly prohibited by human law.

Man is always keen to invent a new way of perpetuating a profitable wrong, and if the wrong to him is not a wrong unless it has been condemned by the Legislature, he endeavors to deal with the Legislature.

The corruption of our Legislature follows.

If might is right, so long as it is not forbidden by statute, then if the statute is in the way the next step is to get it out of he way.

Statutes are man-made formulations, and men are human; the majority of them are influenced by their environment and their concomitants, hence power and capital supply the concomitants, which result in the removal by legislatures and municipal bodies of the offensive restrictions. It is not true to the same extent of the courts, but there also the temptation exists. If a judge is in the way, get him out of the way. Elect or appoint some one else who is not inimical, who is not opposed to financial interests. This tends to judicial corruption.

I will not pass by the responsibility of the lawyer in this matter.

It is said that when a man retains a lawyer, he retains the lawyer's consciense as well.

Many a lawyer has sunk his individualism under his retainer.

Less frequently we hear of the lawyer who says to his client, "That may be legal, but it is wrong, and I will not approve of it or aid you in the doing of it." The lawyer too often advises his client, his corporation and the directors how far they may go without subjecting themselves to a civil or criminal liability. Less frequently he raises the question of right and wrong. He says he is not here for that purpose.

In so doing the lawyer commits his clients to the doing of things against a third party for which, if the lawyer himself were the third party, he would feel justly resentful.

Too many lawyers are forgetting today the high standard set for them in the doctrine that the attorney is the keeper of his client's conscience. And these lawyers are prosperous; they are the leaders of the bar, and as such they are admired by the most of us.

Conclusion.

I cannot here and now lead you through all the ramifications of the evils which are burning back of the smoke of modern criticism. I have shown, I think, that these evils, which are undermining the foundation of American business and the institution of American government, are founded in the weakness of American character. My point is that "American character" means your character and mine, and it does seem to me that the question of the day is, "What are we' going to do about it?"

My answer is suggested by your commencement. We must all go, where you are, "Back to beginnings."

I think that the simplest reform — the hardest, but the first — is to make up our minds not to do ourselves those things which the other man is doing, but which are wrong.

The next reform is to reform the other man. This is the reverse of the usual process. The common procedure is to try first to correct others. But we fail because we soon see that if we push that sort of reform to the last analysis, we interfere with our own graft; or, if our fundamental honesty is brave enough, we realize that we are not fit to throw the first stone.

So I say that we older men and women must go back to the beginnings, and, as for you younger men and women, you whose commencement day this is,—you who are at the beginnings,—to you I say; "Stay there. You can throw sones. Throw them, and throw them straight and throw them hard, and, above all things, do keep yourselves fit to throw them always."

Don't pose, don't be frauds. Be genuine. Be true to yourselves. Be yourselves. Seek what you really want. Take no course in life because others take it. Put on no man's coat because it is becoming to him. Make your point of view your standpoint. Don't proclaim it as the hub of the universe; it is only a firing line, but stand on it and fire.

Don't chase the easy dollar. Money is good, but money will come if you do your work well. Give the world full value, and the world will prize and pay you for the character your honest effort will have developed. And even the bad world appreciates character. Did you not notice how, a few weeks ago, one of the great financial institutions, under charges of financial graft, searched this country to find a man of national reputation and of shining purity of character?

Get that; get for yourselves the benefit of the exercise of mind and body that comes from "earning money," but let your dollars be but the evidence of the recognized value of your work in the world.

Having that, however, having character, require it of others. Help to create a demand for honesty, Having done your duty as a man or as a woman to yourselves, do your duty to the rest of us—do the work of a member of society, of a citizen of the world.

In a free democratic nation such as ours, we—you who are at the commencement and I who have come back here to the beginnings,—I tell you that we need men and women who not only will not lie, or steal, or cheat, but will make crimes criminal and fraud and graft a disgrace, even though they are successful, even though the criminals live next door, belong to our club, go to our church.

You and I have enough of the optimist in our make-up and we have sufficient faith in the ultimate destiny of our country, to feel convinced that the evils which I have pointed out do not indicate the

presence of an ineradicable disease in our national life. In fact, I have spoken thus plainly because I am convinced that a cure is possible and that this cure will come through the efforts of men and women such as you are. Wherefore, ladies and gentlemen of Oberlin, 1905, start right, steer right, stay right, and—make the rest of us come "Back to Beginnings."

BUREAU OF MISSIONS BULLETIN.

Dr. C. B. MacAfee of Brooklyn, gives six good reasons, in the Assembly Herald, why he is an optimist as to foreign missions: 1. He always wins who sides with God. 2. The Church is bound to fall in love with the will of its master when once it understands the case. 3. A praying church is basis enough for optimism. 4. The high quality of the men sent out as foreign missionaries. 5. The fitness of the gospel to supply the needs of the world. 6. The quality of the men whom the gospel is finding and making in heathendom. There are plenty of other reasons for optimism as to foreign missions, but the Doctor says wisely that he likes the first one best.

In the American Board's Foochow mission is a native worker of ability who could instantly double his salary if he would leave the mission and accept a place in the Custom House. His classmates went into government service and get almost twice as much as he does. One day lately, this Chinese worker helped an English evangelist by translating his address, and did it so well that a gentleman in the audience gave the translator $10 as a token of his pleasure. The Chinaman took the money, but gave it to the Evangelist. "He needs it," he told a friend, "more than I do." Just keep this incident to read again when travelers tell you that converts in China are all "rice Christians."

The Movarian Mission Board was oppressed by a large deficit at the end of the year 1903. It now rejoices that the whole amount ($50,000 or more) has been paid by special contributions. The Baptist Missionary Society (England) gives thanks for the extinction of a similar deficit of nearly $50,000 by special subscriptions, two gentlemen of Cambridge, brothers, having agreed to pay whatever balance was left after the subscriptions of the churches had all come in. The British and Foreign Bible Society has received 230,000 pounds toward the special Century Fund of 250,000 pounds ($1,217,000) which was called for as a reserve. Such facts show that the public interest in missions is not dying out.

In the Swiss Romande Mission at Lourenco Marques, Portuguese East Africa, a teacher explained to her black but bright pupils the parable of the king who invited people to his feast. When she finished speaking, one of the boys who had long seemed near to the kingdom, came to tell her that he wanted to follow Jesus. Then a smaller boy said the same thing. "Have you felt for some time that God has been calling you?" asked the teacher. "No," said the little boy, "it is only to-day; but I listened right off when he called." Then the little fellow's elder brother felt obliged to explain, "I haven't followed Jesus because he hasn't called me yet!" Both boys spoke with a sincerity that interests one in the unfolding of character among those Africans.

A colporteur in Morocco reports sales of 79 Bibles and Testaments in a tour through 27 Mohammedan villages. For these Scriptures he received $1.50 in cash, 75 cents worth of barley (horsefeed), 58 eggs, 2 chickens, 2 loaves of bread, 10 cents worth of butter, and 3 cents worth of straw. Although generally well treated, the colporteur had to walk softly, because men in that land do not mince matters about their religious belief. One man undertook to kill the colporteur on general principles, saying that no one can object to the killing of a Christian. At another place the people proposed to burn him and his Bibles together because the Bible does not contain the name of Mohammed.

Church News.

California.

Oakland, Fourth.—Six persons were received to membership last Sunday.

North Berkeley.—There were five additions to the membership on Sunday.

Murphys.—Children's Day was observed with great enthusiasm by the children. Nineteen were baptized by the pastor, J. A. C. Hamilton. The following Sunday one person was received to membership on profession of faith.

Pasadena, Lake Avenue.—Probably the most impressive service ever held in the church was last Sunday morning, when a young lady and three little sisters were baptized by immersion. Rev. S. G. Emerson, the pastor, officiated. Preceding the ordinance he preached an appropriate sermon on "Baptism of Jesus by John." He expressed his appreciation of having a baptistry in the new church, now to be used for the first time. It was a solemn service and many were deeply moved.

Avalon.—"The best yet," was the verdict of all who attended our Sunday-school Promotion Day exercises, the evening of the 11th. The primary department made, as always, a most excellent showing and graduated a class of five. Scholars from the junior, intermediate and progressive departments presented summaries of work recently accomplished, including an exhibit of colored maps. The pastor's "Travel-Study Class" (Forbush Illuminated Lessons) presented brief papers upon the following subjects: "Our Travel-Study Class: What It Is and Why It Is;" "What We Saw at Jerusalem;" "How We Saw Galilee;" "Mountains We Saw in the Holy Land." The evening closed with a few stereopticon views of the Palestine by Mr. J. C. Worley. Mr. Worley, who has spent some years in Japan, gave his illustrated lecture upon that interesting country on the 13th. The large audience was delighted and our church realized $25 for the rebuilding fund.

Oregon.

Astoria.—The baccalaureate sermon to the graduating class of the Astoria high school was preached by Rev. Luther D. Mahone, Ph.D., the pastor of the First Congregational Church. Since coming to Astoria Dr. Mahone has exerted a wide influence for good. He has waged the fight and closed two saloons, has been the leader in closing the gambling dens and in a movement which will close the dance halls during the present week.

"Keep clean." Let no seeming obstacle persuade you that your path must diverge, even for a few steps, into the mire. There is a clean way to everything worth having.

NOTES AND PERSONALS.

The Rev. and Mrs. R. C. Brooks of Pilgrim Church, Oakland, are spending their vacation at Redlands.

The Rev. and Mrs. L. P. Hitchcock of Alameda have gone to Shasta Retreat for a few weeks.

The Rev. J. H. Goodell is expected from Southern California this week to enter on his work with the Sunset Church in San Fransicso.

Superintendent Harrison and family expect to go early next week to Saratoga for a month. They will exchange houses for that time with the Rev. Mr. Merrill and family.

Rev. Chas. R. Brown leaves for his vacation July 4th. The pulpit of the First Church, Oakland, will be supplied during his absence by Rev. Burton M. Palmer of Fruitvale, Rev. R. C. Brooks of East Oakland, Pres. H. C. King of Oberlin College, and Prof. Graham Taylor of Chicago Theological Seminary.

The Rev. Dr. Adams of the First Congregational Church of San Francisco does not expect to take his vacation until about the middle of August. At that time Dr. and Mrs. Adams expect to go to Portland, thence to Seattle, returning after the meeting of the American Board. The pulpit of the First Church will be occupied for three Sundays during this vacation period by the Rev. Dr. George R. Wallace of Spokane, Washington.

The Rev. J. H. Hollars presented his resignation last Sunday as pastor of Bethlehem Church, San Francisco. Mr. Hollars has been pastor there for a little more than three years, and has done a most excellent work. All who know him are hoping that he will remain in California. The recent bereavement in his home by the death of Mrs. Hollars, so pleasantly identified with the work in Bethlehem Church, has made him desirous of a change to some other field. The church which secures him will get an able, earnest worker.

The paper by the Rev. E. J. Singer at the Monday meeting of the Congregational ministers of San Francisco and vicinity on "Preachers and Preaching," drew out an interesting discussion. The ministers evidently like to see themselves sometimes as others see them, and to ponder concerning their make-up and methods and manner. The reader of the paper did not lay as much emphasis on the physical qualifications as some others were inclined to do, nor was there agreement with the declaration that the man who made a good minister was not good for much else. What was meant by this, doubtless, was that he who had a divine call to the gospel ministry had no call to anything else, the position taken being that men are called to this work as to none others and that they have phomise of the help of the Holy Spirit, as men in other lines of work as to none others and that they have promise of pled for the plain, unadulterated gospel. It is the good news that is wanted. It may take many forms, however. There was a good word in the paper for sermon both with and without the manuscript. In the discussion one minister told of the benefit which had come to him through the advice of a retired minister who was a member of his congregation to write his sermons and use the manuscript. This, he said, he had done for several years in the beginning of his ministry, very greatly to the advantage of all concerned. Another told of welcoming the suggestion from one of his hearers that he pause a little between some of his sentences in the delivery of his sermons, that it would make his words more effective. Some of the ministers said that they regarded their wives as their best critics. One, a pastor of a prominent church, said that his wife always refused to criticize or suggest to him. Another expressed astonishment at the effect his sermons had on his hearers; often when he had made the least preparation and thought that he had little of value to say the impression was the deepest and the message the most effective.

NOTES FROM SOUTHERN CALIFORNIA.

Work having been done in Kern, a section of the city of Bakersfield, by Rev. Amos. A. Doyle, looking to the formation of a church, an advisory council was called to meet on June 20th to review the work that had been done and to advise with respect to the forming of a Congregational church. The First Church of Los Angeles, was represented by Rev. Warren F. Day, D. D., who was chosen Moderator and who preached the sermon in the evening. The First Church of Bakersfield was represented by Rev. Edgar R. Fuller, pastor, and delegates. From the Rosedale and Poso churches came Rev. Mr. and Mrs. W. J. Williams; Rev. A. A. Doyle and delegates came from the church at Panama, and the recently formed church at Oil Center was represented by the pastor, Rev. C. M. Bubois and delegates. Superintendent John L. Maile represented the Home Missionary Society.

It was found that careful preliminary work had been done. A Sunday-school enrolling forty-five members is in vigorous operation, and fourteen church members constitute the nucleus of church.

A unanimous vote to approve of the organization was expressed. The sermon by Rev. Dr. Day was an able analysis of the personality of the individual man. Rev. Edgar R. Fuller represented in an address the neighboring churches. Rev. John L. Maile welcomed the new organization to our fellowship. Other parts were taken by Rev. Messrs. Doyle and Williams. For the present the preaching is conducted by Rev. Mr. Doyle, who rides over from Pasadena on Sunday afternoon for the evening service.

At present meetings are held in the Public Library building. Several lots have already been donated for church purposes. Thus the enterprise starts out with many encouragements.

Rev. Mr. and Mrs. W. H. Stubbins concluded their work with the church at Sierra Madre on Sunday, June 25th. A very prosperous pastorate comes to a close. All departments have flourished under the leadership of Bro. Stubbins, and the exceptional ability of Mrs. Stubbins as superintendent of the Sunday-school and leader in woman's work has been amply demonstrated.

On Thursday evening, the 22d, a public reception in the church was given. Choirmaster Osgood presented entertaining numbers as solos and by the male quartette. Mrs. Crane of Los Angeles, gave very interesting readings. Mr. Cook expressed the appreciation of the church and community to the retiring pastor and his wife, and Superintendent Maile reviewed former acquaintance in another state, and voiced the appreciation for what has been recently accomplished in this community. Mr. and Mrs. Stubbins go to Murfresboro, Tenn., where a son is located as newspaper publisher. Mr. Stubbins will preach as a supply as occasion offers.

J. L. M.

IN AND AROUND SEATTLE.

Seattle's Congregational ministers held their last bi-weekly meeting of the season in Woodland Park, with wives and luncheon and good-fellowship and close proximity to nature's heart. A delightful innovation!

Rev. James B. Orr of West Seattle has been holding a successful two-weeks series of special meetings at Granite Falls.

Rev. Wm. Worthington has resigned the pastorate of the Snohomish church, to accept the principalship of Puget Sound Academy at that place. Principal Taylor, formerly of the Academy, goes to Ritzville.

Beacon Hill church, Seattle, had a week of special meetings with Mr. Clifton Powers of the Chapman band, in charge of the singing, and different city pastors taking turns in preaching.

The University church, Rev. H. C. Mason, pastor, is enlarging its auditorium to provide 200 additional sittings.

Prof. Jesse Macy of Iowa College, Grinnell, author of Macey's history and other works, is one of the instructors at the summer school at Washington Universersity. The professor is accompanied by his wife and daughter. About 150 are in attendance at the summer session this year.

Rev. S. M. Freeland, D.D., is to supply the First Church in Tacoma for six Sundays during Pastor Ford's vacation, beginning July 16.

Rev. Frank T. Bayley of Plymouth Church, Denver, is to supply Plymouth Church, Seattle, for six weeks, beginning with July 16.

The local committee having in hand preparations for the American Board meeting in Seattle September 14-18, is making good progress at getting things in shape. Entertainment is being provided for three hundred and fifty as a minimum number of guests. The number is likely to go beyond that. Already seventy-five are booked for the special Seattle train to leave Boston September 10. This Seattle meeting is likely to be historic. At any rate this first meeting of the Board on the Pacific coast and in territory it once occupied as a missionary field is sure to be of great interest and of widespread influence. The local committee is now sending out a printed statement covering the matter of entertainment, etc. It will appear in our denominational papers and be sent far and near to pastors and prospective delegates.

Many will be glad to know that Rev. W. J. Dawson, the celebrated English divine, is to be one of the stars at the Seattle meeting of the Board. He will be a great attraction for many who have read of his meetings in eastern cities. Dr. Dawson is to remain on the Pacific coast in evangelistic meetings for sixteen days following the Board meeting. Ten of these days he is to spend in an evangelistic campaign in Seattle. The meetings will last from Sunday, September 24, to Wednesday, October 4, inclusive. All the Congregational churches of the city will unite in the campaign, and the meetings, two a day at 9 A. M. and 8 P. M., will be held in Plymouth Church. The committee having in hand Dr. Dawson's evangelistic campaign on the coast consists of Rev. Edw. Lincoln Smith, Rev. H. C. Mason, A. S. Burwell, Esq., and Secretary Arn. S. Allen of the Y. M. C. A. The committee states that Dr. Dawson's engagements on the coast will end positively with October 4, as other engagements already made will then demand him. In the interval between the Board meeting and September 24, he may engage in evangelistic work in neighboring cities. Dr. Dawson's ten days' campaign in Seattle will be regarded with a good deal of interest, as this will be the first time he will have had opportunity in this country to hold consecutive meetings in one place for so long a time.

C. R. G.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

July 9.

Topic: The In-dwelling Christ. Col. ii: 6-10; iii: 8-16.

This is a favorite conception of the apostle. In it he shows insight far beyond his age. The immanent Christ was scarcely apprehended in the early centuries after Christ, but Paul saw the fine truth and taught it, leaving the verificaion for our own time. The light of recent science has illumined the teaching so that what when it was written was highly mystical becomes now simple,well-known fact. We still believe that God is far above and beyond us, having a throne and a judgment seat in the clouds of glory. We still hold that "the heaven of heavens cannot contain him;" that there is a border land beyond the finite where infinitude alone abides, but a new consciousness of a divine indwelling has broken upon our age as well. We are fond of quoting Paul on Mars Hill, "for in him we live and move and have our being," and "he is not far from any one of us," and such lines as—

"Earth is crammed with heaven,
And every common bush ablaze with God."

Sometimes this truth is over-wrought and men become caught in the old error that since God is in all, therefore all is God, and so become Pantheists and soon materialists and then atheists, but avoiding these, the comforting truth of the divine nearness emphasizing as it does the in-dwelling Christ, is one of the precious things held in clear light in our day.

According to it Christ not only does something for us and before us in our behalf, but that he is actually formed in us the hope of glory. That in measure, as we permit him, he takes up his abode in our hearts and becomes our life, so that the apostle could say, 'no longer that I live, but Christ that liveth in me." God is in us, in his creative, providential energy ever, sustaining and building up our bodies, giving us mental light and rational vigor, his common grace is not withheld from any of his creatures from their first to their closing natural breath, but the teaching of the Bible is that when the sinner accepts the Savior—unites himself by the Spirit's aid as a new branch to the living vine—the vine-life takes posseession of him, and that life is Christ, and that as long as and to the extent that he is willing, Christ reigns within him as the life of his life.

Henceforth the Christian's life is hid with Christ in God, thence he is one with him in thought, in affection, in purpose, and as a result the Son of God becomes in him a well of water, not only springing

up into everlasting life, but overflowing in freshening and blessedness into other hearts besides.

The Christian is thus spiritually possessed, fortified, ennobled, energized, reinforced. He is not left to fight his battles alone. He not only has a leader, a captain, who goes on before, but the very spirit of such an one is in his own veins, — the Christian thinks the thoughts, feels the love, does the deeds of Christ. To say this is profound truth is not defining it — it is heavenly high. We cannot attain to it fully, but it is none the less the great privilege of every Christian disciple.

We say privilege, for it is such also. It is not inevitable. One may pass for a follower of Christ and have none of it, or be a far-off disciple and enjoy it very little. But to be filled with this power, only such may be as are willing to meet the prescribed conditions.

In order to have Christ's indwelling, the soul must be in Christ through a living faith. It must be united to the vine. Undoubtedly there are divine elements in this process, but there are human also, and with these alone we have now to do. Christ cannot dwell in a doubting mind. He that cometh to him must believe that he is, and that he is a rewarder. The apostle describes this necessity precisely in one of his prayers, "that Christ may dwell in your hearts by faith."

Loyalty is another condition. "If ye keep my commandments, ye shall abide in my love." If Christ abides in us, other things anti-Christ must be displaced. As we cannot love both God and mammon, so we cannot have both Christ and the world. Where self is on the throne the gentle Christ cannot be. So the injunction to put off certain things a little later in the letter, is in point "anger, malice, wrath, blasphemy, and filthy communications," and none of these must be where Christ takes up his abode.

What we would have of him in us we must strive to be ourselves — his trust, faithfulness, patience, long-suffering, gentleness, peace. Christ in us will help us develop all these, but our desire—longing eagerness for them—is part of the condition of his presence, above all putting on charity, which is the bond of perfectness.

Nor can we hope to have Christ without the written word that presents him. The Spirit must take the things of Christ and show them to us, and the things of Christ are written in the word. The sweet messages of Scripture have a wondrous power to bring Christ to the soul. The presence of God is greatly aided by a close acquaintance with the Bible. A "little book in a little nook," and Christ is in the heart, in love and joy and peace.

Then prayer opens a shining pathway for the advent of the King. It prepares the path before him, cleanses and sweetens the rooms of the heart, and makes us fit temples for the divine in-dwelling.

Christ in us is not only the hope of glory, but of everything worth while and of value in life.

"Keep faith." Above and beyond all else, keep faith—faith in the fatherhood of God, in the loving, tender presence of Christ, in the overruling of the Almighty, and the final triumph of right.—Exchange.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

Finding that preaching does not provide a sufficient income for the proper support of his family, Rev. M. E. Bachman, a United Brethren minister in Pennsylvania has resumed his old trade of blacksmithing, and works at it while not engaged at his regular ministerial duties. He believes that a good blacksmith has a larger income than a great many preachers, and he has verified his belief by his own experience. Mr. Bachman is an expert in the dressing of edge tools, and when he was confronted with the necessity of providing more means for his family he decided to offer his services to the contractors who are constructing the new Pennsylvania railroad through southern Lancaster county. "When they found that I could dress their 20-foot tools they gave me a job at once," said he, "and at the wages they offered me I can easily make $20 a week. Expert tool dressers are hard to find; and the contractors, I am sure, would sooner pay me four dollars a day then let me go. Before I began to preach," says Mr. Bachman, "I was a blacksmith, the son of a blacksmith, and I know what a blacksmith can earn. I have eleven mouths to feed in my family, and I was obliged to change my occupation because I can't feed eleven people and send my children to school on preacher's pay."

The Rev. Dr. A. Rice, Secretary of the Ministerial Relief Fund of the National Congregationad Council, referring to the Carnegie Pension Fund for College Professors, discloses the fact that, some months ago, Mr. Carnegie was approached with substantially this same plan, only that the pensioners should be ministers, aged, worn out and needy, in the service of the various denominations of this country. "It was pointed out that home and foreign missionaries display the truest spirit of heroism, that they are self-sacrificing, uncomplaining, joyful in the midst of hardships, and that the fruit of their labors appears in redeemed localities, personal character, patriotism, good citizenship, promotion of education, building of homes and the permanency of the state. It was shown that in the main their aim is not sectarian, not in competition, but in true fellowship; that their work was for all classes and races and that they believed in the brotherhood of man. It was shown that the average salaries of ministers was below one thousand dollars a year, and that the condition of aged ministers in all the denominations was in many cases extremely pitiable. It was suggested that a board of trustees be created with representation from all the leading denominations, and with some outside of them all, who should administer said trust, distributing the income, regardless of creed, to ministers, aged, needy and infirm, whose record revealed satisfactory service, as to character, time and locality." Secretary Rice says: "Though this suggestion has not yet been realized, we are glad to see that its general outlines have been applied in the case of college professors, and we still hope and believe that the time is not far distant when Mr. Carnegie, or some other philanthropist, will be moved by the justice and reasonableness of this appeal, and will meet the want in this long neglected field of provision for the men who have devoted their lives to the highest service of God, man and country."

Writing in the New York Observer concerning the needs of the Home Missionary field in California and

Nevada, the Rev. Dr. W. B. Noble, the Presbyterian synodical superintendent, says: "California and Nevada are wealthy states, but their wealth is not in the church. Few of their millionaries are on our lists of communicants. The names of their rich men are conspicuous rather on lists of those hostile to Christianity. Many of them are open violators of the Sabbath and utterly indifferent to the church and the claims of religion. And their high social position gives their godless example a potent influence for evil, and makes religious work among the multitudes, who are too ready to admire and imitate them, hard and discouraging. Evangelical religion has a hard fight on this coast. It is making a brave fight and is gaining ground. But it needs more generous support on the part of the church, and it needs it now. The time is critical, and will not wait upon the leisure of the church. What we do we must do quickly, for California and Nevada are in the plastic and formative period of their history, and may now be fashioned into the beauty of pure and undefiled religion; but neglected now they will soon harden into godliness and infidelity." Dr. Noble says further: "No synod has a more cosmopolitan population, or a grander opportunity for Home Mission work among foreign immigrants. To say nothing of the Chinese and Japanese, who belong rather to Foreign than Home Missions, many thousands of immigrants are pouring in from Southern Europe and Western Asia, who must be evangelized if they are not to be a menace to our American civilization and our Protestant Christianity. Three-fourths of the population of San Francisco are of foreign birth or parentage. The whole bay region is crowded with men of all possible nationalities, and as the tide of immigration is constantly rising more and more of the state is being flooded. On the northern coast Swiss dairymen are crowding out Americans and Presbyterian churches, one self-supporting, are compelled again to ask aid from the Board. Italian and Portuguese gardeners compete with Chinese in the markets of the cities. French, Italians, Greeks, Turks and Armenians are getting hold of the raisin industry. Among all these Home Mission work can scarcely be said to have begun."

CHRISTIAN WORK AMONG THE JEWS.

The "Mission to Israel" in this city is located at 939 Howard street. It has been in operation for two or three years and has won a place in the esteem of the Christian Churches. It has been our privilege from time to time to hear the testimonies of some of these Jewish converts. We have been amazed and delighted with their deep penetration into the Messianic meaning of the Scriptures. There can be no sort of doubt but that they enjoy a profound realization of the meaning of the gospel far beyond the ordinary Gentile conception of salvation. We make due allowance for that peculiar feeling, which comes to us from the knowledge that the Jews are the kinsmen of Paul and of our Lord in the flesh and yet we are bound to say that these converts impress us in an unusual way. They have such a fresh, such a direct, such a personal view of Jesus Christ, as to make us see clearly the tremendous meaning of the gospel to the world. The awakening of the Jewish mind, the powerful religious instincts of the Israelitish people, will bring into activity, into Christian service, a valuable and an aggressive type of Christian experience. It may take two or three generations of Christian experience to amalgamate the Jewish and Gentile types of Christian experience, but certain it is that the Jewish mind is more deeply imbued with the instinct and constitutional elements of our Holy Christianity than the Gentile mind. Ours is dominated by an ethical element while the Jewish mind makes more real the spiritual. The gospel to them is not only real, but its deeper lessons are common property. Paul is easily understood. Christ speaks in their own accents. In listening to these converts a wierd reality takes possession of you.

Whether the Jews are soon to be converted is a question we do not now discuss. We hope and pray that such may be the case, but we venture the opinion that were any considerable number of them converted, soundly, personally converted, they would put a new meaning into Christian experience, into Christian literature, into Christian work. Whoever has read Neander, Edersheim and other great writers, who have been converted from the Jewish faith, will agree to this conclusion.

We learn through Mr. Henry Chester, the superintendent of the "Mission to Israel," that there are about 25,000 Jews in San Francisco and Bay cities. Recently, the Mission has been reinforced by the coming of Miss Gedalius, who has been a worker among the Jewish people in New York. Miss Gedalius is herself a convert from the most orthodox German Jews. She has a heroic and wonderful experience.

Contrary to all expectation on our part these Jewish experiences are not of the rigid Old Testament type as one might readily suppose, but rather of the freshest and most evangelical character. They often refer to the Old Testament, but rarely in any but a thoroughly evangelical sense. We believe that the Christian Church should take up this work and sustain it with all prayerful and substantial interest. We cannot conclude that Christ wept over the Jewish people from sheer sense of kinship, nor yet that Paul could so earnestly wish himself accursed for the sake of Israel on mere sanguinary grounds, but we think the Jews were the natural and most powerful interpreters of the Christian ideas, the whole system of Christianity, and hence the deep interest of Paul and also of Christ in the Jews.

We would not interject into this discussion any transcendental ideas to the effect that the gospel is bound by prophecy until Israel is converted. All such mechanical ideas we have no use for. They appeal to a certain class of mental make-ups, but we cannot find anything substantial or helpful in them. We come back to this: The Jews are the progenitors of our Christian faith. It is only natural that they should, by long training, inbred instinct, constitutional endowment, be the most powerful, the most spiritual interpreters of Christianity, all other things being equal. The practical thing to do is to aid all these missions in a kindly Christian way.—California Christian Advocate.

WHAT I ASK.

I ask not that for me the plan
Of good and ill be set aside,
But that the common lot of man
Be nobly borne and glorified.

I know I may not always keep
My steps in places green and sweet,
Nor find the pathway of the deep
A path of safety for my feet,

But pray that when the tempest's breath,
Shall fiercely sweep my way about,
I make no shipwreck of my faith.
In the unbottomed sea of doubt.

—Phoebe Cary.

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

Third Quarter. Lesson II.

Isaiah xxxviii: 1-8.
July 9, 1905.

Hezekiah's Prayer.

That good sovereign, Hezekiah, the twelfth king of Judah, was in the very midst of his far-reaching reforms—reversing the evil policy of his father, both in foreign and domestic affairs. He had either witnessed the destruction of Sennacherib, or else the Assyrian invasion was just then impending. He was as yet without an heir to his throne, and being in the heydey of young manhood thought of providing for a successor seems not to have crossed his mind. At such a time the sudden announcement of his immediate demise took of the nature of a personal and national disaster. He was the last man to be spared. How could reforms proceed without him? How could the desolating tide of invasion be stayed if he did not stand in the fore?

The suffering king turned his face to the wall of his chamber. He did not wish to see or be seen. He converted the intervening space into an oratory, in which he was alone with God. There he gained a greater victory than he ever gained in counsel chamber or on battle-field. He struck the personal element from the equation. With the self-oblivion of a lofty nature he rose above the question of profit or loss to self. He was the father of his people, and how should they do if left fatherless? He could call God to witness the integrity and self-denying record of his reign, and plead the probability that this record would be maintained to the close, to the glory of God and the welfare of the people.

The test had been made. In the hotest crucible the unalloyed gold of the king's character had been proven. The grief-stricken prophet had not yet quite crossed the palace courtyard after delivering the dread message, when he was halted and bidden to recall it. Space will be given the king to consummate his reforms and defend his empire against invasion.

The ransomed king breaks out in a hymn of praise, improvised after the manner of the East, which is one of the jewels of the old Scripture. "He thought he must needs go hence in the noontide of his days. His abode was plucked from above him like a shepherd's tent. He had rolled up his life as a weaver cuts the cloth from the loom. But he found himself withheld from the bottomless pit. Death does not praise God. The living, the living, He praises Him."

The Teacher's Lantern.

The Bible delights to picture its heroes not in forensic arena nor in field of battle, but in act and attitude of prayer—Abel at his altar; Noah on dripping rocks of Arrat; Moses on the heights, with Aaron and Hur holding up his weary arms; Daniel at his window, open toward Jerusalem; Peter on the house-top; Paul in Straight Street, and many others.

We have two pictures of Hezekiah at prayer; both vivid and significant. In one instance it is prayer for the nation, in the other for himself. In the latter instance, indirectly at least, it was a prayer for the nation also, and so, largely disinterested. Probably this was chiefly the ground on which it was heard.

Hezekiah had an instinct for prayer. He could pray at a moment's notice. The bird is not always flying; but it is ready to fly at an instant. We need not pray literally without ceasing; but we can be ready to spread the pinions of the soul and speed to the mercy-seat any instant.

The narrative is true to the Eastern temperament when it tells us that the doomed king wept aloud. The Orient is demonstrative. It never restrains its emotions, either of joy or sorrow.

It has been admirably said that prayer is not overcoming God's reluctance, but taking hold of His willingness.

There are great gains of going down into the valley of the shadow of death. Hezekiah was a good man before; but he was a better man and king ever after that experience. But the gains do not accrue arbitrarily. Many go down and return empty-handed. One needs to think and remember.

The lesson also introduces the reader to one of the ever-living heroes of the world. Like the onyx stones on the high priests' shoulders, piety and patriotism were Isaiah's ornaments. He was a royal spirit, whether he was literally of kingly descent or not. His writing is as ever-living as himself. Dull mind that which is not moved by it!

EVANGELISTIC WORK.

I hold that the existing Church has all the equipment for, and should be the scene of, the new evangelism. Once more I repeat that it is the mobilization of the existing forces that we want. We have treated our churches, especially when composed of people of culture and social competence, too much as schools of spiritual and moral culture, too little as the training grounds of an army bent on conquest. The time has come to close the book on tactics, and gird on the sword. We know all about the theory of warfare; we have now to take the field. We have talked much, and wisely; let us now act, and bravely. We are gathered into churches, not to get good for ourselves only, but to do good to others. The time has come when every efficient in the regiments of Christ should answer to his captain's call, march out of the barrack-yard, and attempt the work of conquest. For of all armies, it is true, as was said of Caesar's legions, "armies exist only by always fighting, and conquest comes of conquering."—N. J. Dawson in The Sunday-school Times.

Grandma: "Bobby, what are you doing in that pantry?"

Bobby: "Oh, I'm just putting a few things away, gran'ma."—Tit-Bits.

THE CHRIST OF THE ANDES.

By Senorita Carolina Huidobro.

What gleams so bright on the mountain-top
In the rising and setting sun?
What happy song do the rivers shout?
As down the mountains they run?

They are singing, "The Beautiful Feet have come
Of Him who publisheth Peace;
Who saith to the lands, 'The Good God reigns,
And the Hell of War shall cease!' "

The angels' song in the skies of old
At last is echoed of men;
The Beautiful Feet have come, have come,—
Christ, go not back again!

Nor linger there on the mountain-tops;
Come down to the plain, the shore,
To the noisy mart, to the plotting kings,—
Wander the wide earth o'er!

Press into the heart of the warring folk,
The nations from hate release!
Press into our hearts, O Feet of Christ,
And bring the world Thy Peace!

In 1900, Argentine and Chili, sister Republics, were on the brink of war. It was the revival of an old dispute about boundary lines. On Easter Sunday Bishop Benavente, of Argentina, made a thrilling appeal for a statue of Christ to guard the frontier, where it could be seen by all travelers between the two countries. The two angry nations calmed themselves; King Edward, of England, was asked to be arbitrator; and both countries quietly acquiesced in his decision.

Then both began to disarm. Chile has turned an arsenal into a school of trades. By reducing her army and navy expenses she is saving millions of dollars, and is spending them in making good roads through the land, and in building a much-needed breakwater in the harbor of Valparaiso.

To signalize and perpetuate this Victory of Peace, the good Bishop's suggestion, seconded now by the Mothers of Argentina, was followed. A colossal statute of Christ, made of bronze from molten cannon, was dedicated March 12, 1904, on the boundary line, fourteen thousand feet above the sea. One hand holding his cross of sacrifice, the other uplifted to heaven, the Christ of the Andes stands on the heights between the two countries, blessing them both as they rest below him in peace. The inscription reads:

"Sooner shall these mountains crumble to dust than Argentines and Chileans break the peace which, at the feet of Christ the Redeemer, they have sworn to maintain."

The statute has been standing only a year. Within that year Brazil and Bolivia have settled an old dispute, the former paying the latter an indemnity of ten millions of dollars; while Chile and Bolivia have made a treaty of peace and friendsnip, which pledges Chile to help her late foe to build railroads and develop her hidden resources. The feet of the Christ are moving upon the mountains!—New York Observer.

Our Boys and Girls

THE LIBERTY BELL.

William Ross Wallace.

A sound like a sound of thunder rolled,
And the heart of a nation stirred—
For the bell of Freedom at midnight tolled,
Through a mighty land was heard.
And the chime still rung
From its iron tongue
Steadily swaying to and fro;
And to some it came
Like a breath of flame—
And to some like a sound of woe.
* * * * * *
Again through the midnight that bell thunders out,
And banners and torches are hurried about:
A shout as of waters! a long uttered cry!
How it leaps, how it leaps from the earth to the sky!
From the sky to the earth, from the earth to the sea,
Hear a chorus re-echoed, the people are free
That old Bell is still seen by the Patriot's eye,
And he blesses it ever when journeying by;
Long years have passed o'er it, and yet every soul
Will thrill in the night to its wonderful roll—
For it speaks in its belfrey, when kissed by the blast,
Like a glory-breathed tone, from the mystical Past.
Long years shall roll o'er it, and yet every chime
Shall unceasingly tell of an era sublime,
More splendid, more dear than the rest of all time.
Oh, yes! if the flame on our altars should pale
Let its voice but be heard, and the Freemen shall start
To rekindle the fire, while he sees, on the gale,
All the stars and the stripes of the Flag of his heart.

WASHINGTON AND LINCOLN.

Francis F. Browne.

Laying down his sword and the trappings of a soldier after the battle of Yorktown, Washington conducted the affairs of the nation during the grave trials of its infancy, guiding it to a point of comparative peace and safety, and then, rejecting the proposal of a "third term," retired to the seclusion of a private citizen. Lincoln bore the brunt of the responsibility for the success of the Federal army and the integrity of the United States for four terrible years; and reappointed to his arduous post by the voice of the people, was shot down by an assassin's bullet at the moment when the light of peace was breaking on the horizon, and a promise of rest and reward comforted the sore heart of him who had so faithfully sustained the people's trust.

Both men were patriots, sages, statesmen and heroes. Both in their separate ways went through the hard school of adversity. Both were tried by the severest tests and both came out victorious. The noblest virtues of humanity formed the basis of their characters, honesty, fidelity, courage, determination, fortitude and sublime capacity for self-sacrifice. And both had, in a remarkable degree, judgment, foresight, purity of purpose, lofty ambition, love of country, and consideration for the feelings and rights of their fellow men.

The dignity of Washington was balanced by the tenderness of Lincoln; the polished manners and courtly bearing of the high-born Virginian, by the stainless life, in private and public, of the homely and lowly pioneer of the West. From his childhood Lincoln revered the memory of Washington, keeping his image ever before him as a pattern to be imitated in his own life and conduct. As history advances, the generations will look back on the figure of Abraham Lincoln towering in the distance above the level or ordinary men as the statute of liberty at the gateway of the American continent towers above the waves beating at its feet.

LINCOLN'S GETTYSBURG SPEECH.

Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that the nation might live. It is altogether fitting that we should do this.

But, in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note or long remember what we say here; but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause to which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, and for the people, shall not perish from the earth.

GEORGE WASHINGTON.

Washington was God's unique gift to America. There was very little in our situation that was calculated to produce and foster a man of such loftiness, simplicity and devotion to the public good, and at the same time a man who was capable of taking his place among the great commanders of all time, though by no means in the first rank. The arena in which breadth of view is developed is not that of a colony, separated by half the earth from the great states of the civilized world, and isolated from its neighbors by local jealousies. He was not the creature of this environment. Indeed, we never have succeeded in creating an environment which will account for him. He stands out as the realized ideal of ruler, citizen and patriot before the American mind, as Sir Matthew Hale is the realized ideal of the judge. From that day to this we measure every man who is called to the chief magistracy, consciously or unconsciously, by his moral dimensions. The American people will never be satisfied with less unselfishness or less wisdom in its rulers than was found in him.—From "The Hand of God in American History," by Robert E. Thompson.

PATRIOTISM.

"To preserve the peace of our fellow citizens, promote their prosperity and happiness, re-unite opinion, cultivate a sprit of moderation, candor, charity and forbearance toward one another are objects calling for the efforts and sacrifices of every good man and patriot. Our religion enjoins it; our happiness demands it; and no sacrifice is requisite but of passions hostile to both."—Thomas Jefferson.

Little faithfulnesses are not only the preparation for great ones, but little faithfulnesses are in themselves the great ones. . . . The essential fidelity of the heart is the same, whether it be exercised in two mites or in a regal treasury; the genuine faithfulness of the life is equally beautiful whether it be displayed in governing an empire or in writing an exercise. Observe the striking fact that our Lord does not say "He that is faithful in that which is least will be faithful also in much," but, "He that is faithful in that which is least is faithful also in much." (F. W. Farrar.)

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